







# The Review.


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## THE BENEDICTION OF A PUBLIC SCHOOL.

OUR article entitled "The Transformation of a City," in No. 26 of THE REVIEW, we showed how the money of the taxpayers of New York is used to the extent annually of about \$300,000 for the maintenance of that "crown and glory" of its public school system, the institution known as College of the City of New York. This college, formerly the "Free Academy," furnishes the higher education, so-called, to the favored youth whose circumstances permit them to spend the necessary time within its walls, and confers the usual degrees upon those who have successfully completed the course. One point of our comment then was, and is here repeated, that, out of a total registration of 2100 students in this institution for the current year, there are 1900 Jews. Indeed, the overwhelming number of Jewish young men who are now, and for years past have been, almost exclusively the beneficiaries of this system of advanced education at public expense, has caused this college to be known to New Yorkers as the "Jew College." That the State should thus devote the taxpayers' money to furnishing a free college education to a select number of its citizens of any race or creed, is repugnant to every sound principle of democratic government. The office and right of the State to tax, so far as may be necessary for the proper education of its subjects, is a limited one. It presupposes the omission or neglect by parents or others having rights superior to those of the State, to furnish such education as will enable the child, when grown up, to properly discharge the duties of citizenship. To this end instruction in the classics, the sciences, or in modern languages, is in nowise necessary. The vast majority of those who, since the commencement of the Republic, have proved themselves its honest and loyal citizens, even to the shedding of



District School at Lima, N. Y., on the ground that the wearing of the religious habit of itself constituted sectarian teaching and disqualified the Sisters from imparting secular instruction in any school under his supervision.\*) Moreover, why should the tax-paying Catholic laity be heard to complain that they are taxed to sustain schools to which they can not, in conscience, send their children, when their spiritual guides thus publicly commend the object and purpose of this unjust or excessive taxation?

In the lower part of the city, in the very Ghetto of New York, stands a branch of the Public Library, close to a public school, both of them frequented almost wholly by Jews. The *Evening Post* (Oct. 3rd), after telling of the preference shown by the Jewish children for reading-matter relating to their own race, proceeds to say: "This strong race bias in their reading vents itself in the opposite direction occasionally. Not long ago, the library put on its shelves a set of art and literature primers, beautiful little books, exquisitely illustrated with reproductions of classic art. *There is not a Madonna or Christ Child left undisfigured in those primers now. The faces have been marked with derisive crosses; blackened with stubby leadpencil points, wet in contumelious little mouths; or eliminated entirely by scissors and penknives.*" (Italics ours.)

The children who thus exhibit their racial instinct of hatred of Christianity will doubtless in due season send representatives to the City College. The spirit is already there. And in view of the situation existing in New York, it would be interesting to know whether anything was gained for the cause of Catholic education by the "Benediction" bestowed on this City College.

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## THE RELIGIOUS GARB IN OUR PUBLIC STATE SCHOOLS.

There has been a good deal of ado in the newspapers recently about several cases where the attempt of nuns to teach in public State schools, dressed in their religious garb, has given rise to public discussion and even animosity.

There is for instance the oft mentioned Lima incident. The Catholics of Lima, N. Y., have set up the contention that, to object to a religious garb on a regularly certificated teacher in a school supported by the State, is an unjust discrimination against all those who sympathize with such a form of dress, and is in itself a violation of one of the fundamental principles of American law. On the other hand, State Superintendent of Schools, Skinner,

\*) On this subject, see the article "The Religious Garb in Our Public Schools" in this issue.



who has forbidden the use of the "form of dress" in question, pleads that the facts point just as conclusively the other way. To concede that a nun or religious may appear daily in a public school, wearing the emblems and symbols of a particular faith, is so far forth to concede a right to that particular faith to carry on its propaganda to just that extent, at least, at the cost of the Commonwealth.

The Catholics of Lima, on the other hand, insist upon the view that neither the Constitution of the United States in general, nor that of any one State in particular, pretends to take cognizance of any one's garb, provided it does not sin flagrantly against those conventional decencies of modesty and sex which the common law never fails to enforce. A woman, therefore, dressed out as a nun, or a man in the habit of a priest or monk, may, if he or she so chooses and is otherwise fitted for the task, apply for and obtain the post of a teacher in a public school.

Both of the contending parties are anxious to appeal to the Supreme Court in what they believe is a plain issue of constitutionalism.

Rev. Cornelius Clifford, in a well-reasoned article on the case in the *Providence Visitor* (No. 52), takes a somewhat different view than those of his confrères who have expressed themselves publicly on the Lima incident. He says after summarizing the case as above :

"What are Catholics to say to these finely balanced issues? What is the plain non-Catholic citizen to say who would like to be at peace with all men and do no hurt to his neighbor's conscience on the score of creed? Observe, we have not thought it necessary to notice one unpleasant circumstance in this grave controversy at all. Catholics in and about Lima, and, indeed, throughout New York State generally, have not hesitated to charge the Superintendent with wanton and undignified bigotry. We think that has nothing whatever to do with the case. It is, as we have insisted all along, a matter of constitutionalism, and nothing more. If Mr. Skinner has given unequivocal evidence of bigotry, let the facts be proved; and let his removal on those grounds be petitioned for. Such a course, however, would not allay the anxieties that have already been stirred in the minds of good people on both sides; and that is why the *Visitor*, in common with its saner-thinking co-religionists all over the country, prefers to see the matter carried into the serene atmosphere of the courts.

How the courts will decide, it would be foolish to anticipate. We ourselves believe that it is mere pedantry—indeed, it is worse than pedantry, it is palpable disingenuousness—to deny that a



nun's habit, or a monk's frock, with or without the still more eloquent circumstance of the crucifix and beads, is a preaching of Catholicism. Of course it is a preaching; and it is intended to be. The whole history of the religious orders of the Church is a confirmation of the view. The stuff and the cut of the garments, their obvious symbolism, their associations, are all so many reminders of our ancient faith, so many pleas, it might be said, for its unchanging durability. How should we feel, for instance, if a principal of a public school were to think it right and proper to appear boldly on commencement day in a Masonic apron and scarf? We should cry out against the intrusion. Catholics would say that those emblems had no business at such a time in such a place. Why then should we be minded to pronounce differently when a nun or a Christian Brother is in question? On the other hand, it might be urged that, as the State allows these peculiar garbs to be worn in the public streets, it ought, if it is to be perfectly consistent with itself, to allow them likewise to be worn in the public school. But is that an entirely valid inference? Is the public school on no better plane of consideration than the public street? That is a delicate question to answer; but, in justice to the State, we think it only fair to admit, as its secular upholders will insist, that the school is differently placed.

The truth of the matter is, Superintendent Skinner and his Lima opponents are, whether knowingly or not, bringing the people of the State of New York to realize that, not only is the public school system in this country, as at present carried on, an unjust and disquieting anomaly, but, what affords graver food for reflection, the constitution itself, in not a few of its fundamental positions, will not bear logical scrutiny."



## THE POLISH PETITION TO THE HOLY SEE.

### IV.

*Membra quibus constat Ecclesia in America, non sunt hodie eadem,  
quae fuerunt 30 abhinc annis.*

Ex iis, quae diximus, luce clarius patet, quam utiles, imo quam necessarii sint in America Episcopi Poloni, vel saltem polone loquentes. Haec autem necessitas magis magisque apparebit, si numerum Polonorum in singulis dioecesibus consideraverimus.

Nulla forsitan natio tam bene obedit illi Praecepto Divino: "Crescite et multiplicamini" (Gen. 1, 28), quam Poloni in America. Circa medium saeculum XIX vix pauci Poloni fuerunt in Rebus publicis Foederatis. Ab anno dein 1854 coeperunt accurrere tur-



matim, ita ut ab anno 1860 multas constituerent colonias. Sed multitudo emigrantium Polonorum mirum in modum increvit praecipue ab anno 1870, post bellum franco-borussiacum, et post "leges Kulturkampf."

Inde est, ut incipiendo ab anno 1870 et proxime sequentibus, Poloni in America increverint magnopere, ita ut partes quae constituunt Ecclesiam Catholicam in Rebuspublicis Foederatis, proximis tribus saeculi XIX decadibus, prorsus mutarentur quod attinet ad numerum fidelium.

*Poloni cum aliis Slovanis constituunt fere tertiam partem  
Ecclesiae in America.*

Ab eodem anno 1870 iam non unice Hiberni et Germani, ut antea, constituunt Ecclesiam in America. Crescente continua Slovanorum, i. e. Polonorum, Lithuanorum, Bohemorum, Slovacorum immigratione, facta est in Ecclesia, quod attinet ad numerum fidelium, talis mutatio rerum, ut Catholici Slovani (inter quos Poloni numero sunt superiores) nunc constituent fere tertiam partem totius catholicae gentis in Rebuspublicis Foederatis. Ut ex computatione, per auctorem "Historiae Polonorum in America" anno 1901 facta, elucet, sunt, praeter alios Slovanos, quos hic non numeramus, verbi gratia, in dioecesi Buffalensi 69,300 Polonorum, seu fere dimidia pars totius gentis catholicae in hac dioecesi; sunt 57,200 in dioecesi Pittsburgensi, seu quinta pars totius gentis catholicae; sunt 48,500 in dioecesi Scrantonensi, seu tertia pars; sunt 48,200 in dioecesi Clevelandensi, seu quinta pars; sunt 32,200 in dioecesi Wayne Castrensi, seu tertia pars; sunt 44,100 in dioecesi Grandormensi, seu plus quam tertia pars; sunt 47,900 in dioecesi Detroitensi, seu quarta pars; sunt 172,600 in archidioecesi Chicagiensi, seu quinta pars; sunt 10,800 in dioecesi Sti Clodoaldi, seu quinta pars; sunt 16,400 in dioecesi Duluthensi, seu plus quam dimidia pars; sunt 31,210 in dioecesi Sinus Viridis, seu quarta pars; sunt 16,000 in dioecesi Omahensi, seu quarta pars; sunt 14,750 in dioecesi Marquettensi, seu quinta pars; sunt 57,380 in archidioecesi Milwaukiensi, seu quarta pars; in dioecesi Harrisburgensi tertia pars; in dioecesi Hartfordiensi quinta pars. Praeterea in triginta aliis dioecesibus Rerumpublicarum Foederatarum Poloni constituunt, plus minusve, quintam partem totius gentis catholicae. Et bene notandum est, in computatione de qua supra diximus, non inclusos esse Lithuanos, Bohemos, Slovacos aliosque Slovenae gentis Catholicos, quibus paene omnibus lingua polona familiaris est atque cognata.

Hinc etiam est, ut multi Episcopi in America, sicut Excellentissimus Archiepiscopus Katzer ex Milwaukee, Illmus Epus Messmer ex Sinu Viridi, Illmus Epus Trobec ex Sto Clodoal-



do, Illmus Epus Spalding ex Peoria, et multi alii, asserere haud dubitarint, Polonos in America iam propriis de suo grege Episcopis iure merito uti posse. Illmus Epus Spalding, ab anno 1892, occasione dedicationis ecclesiae in La Salle, Ill., haec ad populum verba fecit: "Non sum propheta, sed hoc vobis praedicere possum, Polonos in Rebuspublicis Foederatis Americae septentrionalis conspicuum esse occupaturos locum in Ecclesia Catholica. Adventus aliarum nationum, uti Hibernorum, Germanorum, Gallorum, Suedorum etc. in dies magis decrescunt, sed increscit continuo adventus Slovanorum. Vere haec aetas dici potest aetas immigrationis Slovanicae, i. e. Polonorum, Bohemorum, Lithuanorum, et Slovacorum. Quia vero Poloni inter Slovanos numero praestant, profecto illi praeter ceteros florebunt. Procul dubio ibi incipiet altera Historia Poloniae."

Haec Illmi Spalding verba utinam comprobentur pro catholica Polonia quae in Europa a Tuis, Beatissime Pater, decessoribus meruit appellari "antemurale christianitatis!"

Quae cum ita sint, non privilegium quoddam extraordinarium nos Poloni in America exposcimus a Te, Beatissime Pater, sed demisse petimus id, quod, perpensis rerum adiunctis, et dignum et iustum et aequum omnibus esse videtur, petimus scilicet ut nos Poloni in America iisdem ac aliae gentes iuribus frui possimus in ecclesiastica hierarchia.

Nobis favent civilis potestas, prope cuncti Episcopi, populus omnis, etiam non polonus, qui iustam et sanctam habeant nostram causam.

Te oramus atque obsecramus, Beatissime Pater, Qui rectissime sentis, Qui tantopere studes ut nostra Religio in Rebuspublicis Foederatis Americae Septentrionalis quammaxime vigeat et floreat, ut nostra fervida et sancta vota tandem expleas. Statim schisma finem habebit, statim oves, quae perierunt, ad suum ovile redibunt, multiplicabuntur, vitam habebunt, et abundantius habebunt. Placeat, denique, Tibi, Beatissime Pater, nobis dare aut Episcopos proprios aut auxiliares pro illis saltem Dioecesibus Septem Provinciarum Ecclesiasticarum; quae dioeceses sunt hae: Chicagiensis ex Provincia Chicagiensi, in qua habitant 261,200 Polonorum; Buffalensis ex Provincia Neo-Eboracensi, in qua habitant 296,500 Polonorum; Pittsburgensis et Scrantonensis ex Provincia Philadelphiensi, in qua habitant 306,000 Polonorum; Milwaukiensis et Sinus Viridis ex provincia Milwaukiensi, in qua habitant 178,460 Polonorum; Detroitensis, Clevelandensis et Grandormensis ex Provincia Cincinnatensi, in qua habitant 186,300 Polonorum; Sancti Pauli et Duluthensis ex Provincia Sancti Pauli, in qua habitant 96,000 Polonorum; Hartfordiensis ex Provincia Bostonensi, in qua habitant 139,500 Polonorum.



Ut videre est, haec magna Polonorum multitudo, etiam sancta Ecclesiae consuetudine, proprios Episcopos aut saltem Auxiliares meretur, quos Poloni ipsi propriis sumptibus sustentabunt.

Quod si neque Episcopis propriis neque Auxiliariis in praesens Poloni uti nequeant, tum pro singulis Dioecesibus quas supra memoravimus, Vicarios Generales aequo animo excipiemus et cum gratiarum actione, quamquam non eos nos petimus, cum enim Episcopali dignitate careant, nullam aut fere nullam auctoritatem apud ipsum populum Polonum ad bonum Ecclesiae haberent.

Ceterum, quid et quomodo de nobis Polonis in America disponas, Beatissime Pater, hoc ad arbitrium, prudentiam et pastorem curam et caritatem Tuam referimus.

Modo ne despicias magnas preces nostras, quas Tibi demisso cum animo, at cum fiducia maxima porrigimus. Cum, tam longo itinere peracto, Romam venimus, non aliud sane prae oculis habuimus neque habemus, quam salutem animarum nostrae curae sacerdotali commissarum; non aliud profecto intendimus, quam majorem Dei gloriam majusque Ecclesiae bonum, Beatissimaeque Mariae semper Virginis honorem, atque venerationem Sti Stanislai, Episcopi et Martyris, qui a Polonis in America quamreligiosissime colitur.

Sanctitatis Tuae pedes humillime deosculantes, summa qua par est reverentia ac studio permanemus

Sanctitatis Tuae

Submississimi

Poloni in America,

per

Rmum JOANNEM PITASS, } delegatos a Congressu Pol. Cath.  
Rev. WENCESLAUM KRUSZKA, }

Die 8 Junii 1903.

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## THE PAGAN ORIGIN OF FREEMASONRY.

"Among the Hindoos," says Mackey's Masonic Ritualist, "the rite of circumambulation was always practised as a religious ceremony, and a Brahmin, in rising from his bed in the morning, having first adored the sun, while directing his face to the east, then proceeds by way of the south to the west, exclaiming at the same time: 'I follow the course of the sun.'"

"The Druids preserved the rite of circumambulation in their mystical dance around the cairn or altar of sacred stones. On these occasions the priest always made three circuits from east to west around the altar, having it on his right hand and accompanied by all the worshipers. And this sacred journey was called in the



Celtic language *Deiseal*, from two words signifying the right hand and the sun in allusion to the mystical object of the ceremony and the peculiar manner in which it was performed."

"Hence we find," he continues, "in the universal prevalence of this ceremony and in the invariable mode of passing from the east to the west by way of the south, with consequently the right hand or side to the altar, a pregnant evidence of the common source of all these rites from some primitive origin, to which Freemasonry is also indebted for its existence."

Greek and Roman heathenism, Brahminism that adored the sun, Druidism, Freemasonry, all practising the same religious rites, "a pregnant evidence," says Masonry, "that we are all sprung from the same primitive source!" An edifying sisterhood this may indeed be in the eyes of the initiated Mason, but a sisterhood in which, let us honestly confess, there is simply paganism, but not Christianity.

In fact, when Masonry would prove the universal prevalence of the rite of circumambulation among the nations of antiquity, it makes a notable omission. It says nothing of the Jewish religion, of which Christianity is the flower and fruit. It selects four pagan types, and from these, with a flourish of its pen, deduces the universality of its custom. We have shown the flimsiness of its argument, we shall not dwell on its lack of logic. We are content with noting that Masonry derives its origin, as it derives its ceremonies, not from Christianity, not from Judaism, but from a common source with the various pagan religions of the world. Having established a universality which is not universal save among the sun-worshippers of paganism, and having given what he considers to be pregnant evidence of the origin of the craft, our author continues:

"The circumambulation among the pagan nations was referred to the great doctrine of Sabaism or Sun-worship. Freemasonry alone has preserved the primitive meaning which was a symbolical allusion to the sun as the source of physical light and the most wonderful work of the Grand Architect of the Universe."

This bold assertion of our author, that Masonry alone has preserved the true meaning of the ceremony, is entirely gratuitous, and we call for proof. How could it preserve a thing, if it itself was not in existence? Masonry, in its present organization, did not exist even in the times of the ancient Eleusian mysteries, much less when the old Aryan stock, according to the Masonic theory, practised its sun-worship. It is not an organization immediately proceeding from a primitive source and having a parallel and independent existence, side by side with Sabaism and Brahminism and Greek and Roman mysticism and Druidism, but



distinct from them. Various Masonic writers have invented such fables, but our author himself, in his *Encyclopaedia*, p. 297, justly rejects them. He there speaks candidly and strongly to the brethren :

"It is the opprobrium of Freemasonry that its history has never yet been written in a spirit of critical truth ; that credulity and not incredulity has been the foundation on which all Masonic historical investigations have hitherto been built ; that imagination has too often 'lent enchantment to the view' ; that the missing links of a chain of evidence have been frequently supplied by gratuitous invention ; and that statements of vast importance have been carelessly sustained by the testimony of documents whose authenticity has not been proved."

He next proceeds to enquire how Masonic history should be written ; deplors the confusion which has arisen from attaching various meanings to the word Masonry ; criticises Preston, Oliver, and Anderson, well-known Masonic authors, as writers of romance and not history in the origins that they have given the order, and then continues :

"The true history of Freemasonry is much in its character like the history of a nation. It has its historic and its prehistoric era. In its historic era, the institution can be regularly traced through various antecedent associations, similar in design and organization to a comparatively remote period. Its connection with these associations can be rationally established by authentic documents and by other evidence which no historian would reject."

"And then for the prehistoric era—that which connects it with the mysteries of the pagan world, and with the old priests of Eleusis, of Samothrace, or of Syria—let us honestly say that we now no longer treat of Freemasonry under its present organization, which we know did not exist in those days, but of a science peculiar, and peculiar only to the mysteries and to Freemasonry—a science which we may call Masonic symbolism, and which constituted the very heart-blood of the ancient and the modern institutions, and gave to them, while presenting a dissimilarity of form, an identity of spirit."

The true history of Masonry will, therefore, according to Dr. Mackay, trace the present organization through previous ones, from the restoration, early in the eighteenth century, back to the old pagan mysteries of Greece and Samothrace and Syria. Through them, and through them alone, can it draw from what it calls the primitive source, that science of symbolism which is peculiar to itself and them, a science so identified with them as to constitute their very heart's-blood and makes the difference be-



tween them and the present organization one of mere form and not of spirit.

Could plainer proof than this be required of our assertion that modern Masonry is the revival of the pagan mysteries? Is not this precisely what our author tells us in express words—the spirit, the heart's-blood is the same?



## BOOK REVIEWS.

*A Modern Arithmetic.* Primary and Elementary Grades. By Archibald Murray, A. B. 308 pages 12°. Woodward and Tiernan, St. Louis, Mo.—Advanced Grades. By the same author and publisher. 464 pp. 12°.

The title "Modern" probably refers to the very recent date of publication, April 1903, and August 1902 respectively. The distinction between elementary and primary grades is nowhere explained. If by "modern" we are to understand novel, the books deserve the epithet in more than one respect. The author seeks to teach philosophic notions, such as "primary, derived, and common units," "discrete and continuous quantities," etc., to abcdarians, whom he calls "students." These "students" are told, f. i.: "Number is the mind's way of expressing the relations among things. It is not the things, nor a part of them, but rather in the mind" (Part I, page 4). From the depth of this learning the "student" is taught in the first half of Part I, "the secret of the mastery of number" by "comparison, measurement, and counting," and how he can have "the meaning of a unit and number impressed by constant use."

In the second half of Part I. "the ideas vaguely formed in Part I. are classified by repeated application and varied use in measuring and counting, separating into groups and combining into groups to form larger ones. Comparison as best expressed in a ratio; and the meaning and use of fractions are taught. . . . Thus the second round of the spiral prepares us for the carefully classified Part III."

"Part III. presupposes that a child has a correct notion of the fundamentals of arithmetic and can perform elementary operations with whole or fractional numbers with accuracy. These may, as yet, be done slowly, perhaps, or even by counting or measuring; nevertheless, the student has been made independent of text and teacher and can be depended upon to arrive at the result with accuracy, which at this stage of the work is of prime necessity" (Ib. pages 4, 5, 6, 7.)

This does not quite agree with what the author says in the pre-



face of his book for advanced grades, pages 4 and 5: "In the primary grades the teacher is everything to the pupil. In the higher grammar grades the student ought to be passing from a dependence upon his teacher to a dependence upon his book. When the highschool is reached, he will begin observation on his own account in science work, and begin his emancipation from dependence upon his book. Even in the grammar school, the student ought to begin *reading* his arithmetic."

As Part II. was published some eight months prior to Part I., perhaps the author discovered meanwhile that he can make his students "independent" long before they reach the high school. We are not inclined to contradict him. On the contrary, it is our firm conviction, unless the pupil has a teacher less lofty than the author of these books, he will feel inclined to do his arithmetical problems independent even of the multiplication tables.

The practical execution of both parts is as contradictory and confused as the ideas expressed in the prefaces. We refer the reader to Part I., page 218, no. 169; on page 232, there is a footnote, saying: "Digits are not numbers nor can they be added"; yet in the first problem on page 233 the teacher is told to point to "the digits to be added." See also page 264, no. 243.

The English is poor throughout. We quote a few specimen passages: Part II., page 38, no. 56 (a): "A sign belongs with the number just after it"; page 48, "The minus sign belongs with the number just after it." The instructions given on pages 51 seq. on parenthesis are anything but luminous. Algebra used to form a branch of its own, following ordinary arithmetic; our author is of a different opinion. Since there is addition, subtraction, etc., in algebra as well as in arithmetic, he finds it convenient to add a section on algebra to each chapter on the ordinary four rules. Surely, this method will save the trouble of studying algebra at the high school or college; it leaves the student "independent of text and teacher," free to go into original research work.

We recommend this series of "modern" arithmetics to all those schoolmarms and schoolboards who are tired of the old beaten *via vaccarum*, and desirous of initiating their pupils into cube roots and logarithms (see Part II., pages 434 seq., and 453 seq.)





## MINOR TOPICS.

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**Texan Oil Stocks.**—Many of the oil stocks held by confiding people to-day are worthless. They were issued by one of the many companies that organized soon after the "bringing in" of the Lucas "gusher" at Beaumont in 1901. The capital stock of these companies ranged from \$10,000 to \$1,000,000. Dividends of extraordinary size were promised. The "oil fields" represented by these various companies in many cases were limited to patches of ground, sometimes less than half an acre. People got the idea that Texas underground was a big bowl containing oil, which one only had to tap to draw untold quantities of the product from it. Ranches of all kinds that could have been bought for a song previously, have been sold to Northern syndicates for large sums of money, with the result that the syndicates, large and small, have found themselves with much ordinary land which has developed nothing but "dusters," as non-producing wells are styled.

There are many investors of this character to whom the sad news has not yet been told; they think the companies into which they put their money are still operating. It will be well for these to make enquiry of the Secretary of State of Texas. On the 1st day of May last scores of Texan oil companies had their charters forfeited on account of failure to pay the franchise tax. Some of these companies were capitalized at a million dollars, and yet had not enough money in the treasury to pay the small tax required. How the capital has been spent, we do not know; we much doubt if the stockholders will ever know. The day of reckoning for some of the Texan oil companies is approaching, and on its arrival there will be interesting disclosures.

**The Anti-Christian Character of Freemasonry in France.**—*La France Chrétienne* publishes in its No. 38, of September 17th, 1903, some passages from a report of the "Commission de Propagande," submitted by F. Bourceret to the "Grand Orient" of France in its meeting of September 19th, 1902. We extract these sentences:

"I am satisfied that the majority (of Freemasons) deep down in their conscience censure those who, from weakness, habit or self-interest, sin against the laws of logic by refusing to square their conduct with our doctrines, which, taken altogether, exclude beliefs based upon *a priori* assumptions of religious practices that constitute an effective sanction of these beliefs. What I say here of the duties of a Freemason—that is, a free-thinker; for a man can not be a Freemason unless he be a free-thinker—applies not only to Catholics, but to Protestants and Jews as well. It is true, under the present political conditions of our democracy, the clericalism we have to fight above all others is the Catholic. It is the most powerful and dangerous. The Roman Church, by her congregations, by her instruments of propaganda, by her alliance with the capitalist and reactionary powers, is *the* enemy, *the* danger. But as philosophers, we have the right to rise above the necessities of the present, and, putting the religious question upon its broader plane, the plane of principle, we consider that



we have to combat all denominations, all dogmas, no matter to which religion they belong."

Logically, this must likewise be the position of American Freemasonry, as we have shown and shall show even more convincingly in future papers.

*The "Strenuous Life" is Clearly Overdone.* Prof. Goldwin Smith, writing in the *Independent* (No. 2860), even thinks that President Roosevelt, by his constant preaching of "strenuous life," has indirectly and unconsciously contributed to that growing spirit of violence which is manifesting itself especially in the treatment of the weaker races; that spirit, whose international phase is jingoism, and which presents such a strange and disappointing contrast to our boasted "modern philanthropy."

"Some men," rightly observes the Professor, "have been deailed by nature as Rough Riders. Let us acknowledge their services and pay them the honor due. But the mass of us are destined to a life not "strenuous," but devoted to the quiet earning of our bread and performance of our social duties. We are not a herd of animals crowding each other, but a co-operative community of men. After all, in the history of civilization, have not the greatest effects been produced by men whom President Roosevelt, had he come across them personally, might have been apt to class among weaklings and deem unworthy of his notice? What affinity to the Rough Rider have the leaders of science, literature and religion, who assuredly have done as much as the warrior to promote and direct the progress of mankind? Nay, the Founder of Christendom, who for so many ages has been casting the world in his own mold—would he, to the outward observer, have appeared 'strenuous'—would he not have appeared weak?"

*The Oldest Living Archbishop.*—Now that Leo XIII. has passed away, Archbishop Daniel Murphy of Hobart, Tasmania; now in his eighty-eighth year, enjoys the distinction of being the oldest living bishop in Christendom. Born in Ireland and educated at Maynooth, he volunteered shortly after his ordination for the destitute mission in India, where for the first two years of his labors he met no brother priest. In 1846 he was consecrated Coadjutor Bishop of the see of Madras, where he remained until 1866; when with health broken by the severities of the climate, he resigned his see and went to Australia. He was at once appointed to the see of Hobart, and in 1888, was made its first Archbishop. This venerable prelate, 65 years a priest, and a bishop for 55, is described as "no valetudinarian," but a brisk old man who says mass every morning, is incessantly on the move, and eats as heartily as a school-boy." *Ad multos annos!*

The *New Century* publishes (No. 3) a sympathetic sketch of Rev. John George Hagen, S. J., the eminent astronomer and mathematician, who directs the observatory of Georgetown University. Father Hagen—a German Jesuit—is famous all over the scientific world for his epoch-making 'Atlas Stellarum Variabilium' and his four quarto volumes on higher mathematics. He has recently prepared a new edition of the works of Leonard Euler, the cele-



brated Swiss mathematician, who died at St. Petersburg in 1783 and whose valuable writings are to-day largely inaccessible to scholars. The cost of this stupendous edition (twenty-five volumes) will be about fifty thousand dollars, but Fr. Hagen hopes to find in America a generous patron to defray this expense, as a Protestant lady defrayed a large portion of the expense of getting out his maps of the variable stars. We trust he will not be disappointed, and that it will be easier to get fifty thousand dollars for the publication of a valuable scientific work, than it is to raise the same amount for a Catholic daily newspaper.

6

In the July number of the *American Catholic Quarterly Review*, is an article by Father Herbert Thurston, S. J. In a note on p. 417, the writer speaks of Lord Acton's connection with the "Letters of Quirinus," written during the Vatican Council. Father Thurston says that these letters were published in the *Kölnische Volkszeitung*. That is a great mistake. They were published in the *Augsburger*, now *Münchener Allgemeine Zeitung*, then as now a liberal and anti-Catholic paper. Professor Friedrich of Munich has lately revealed the origin and authorship of these notorious letters. He (Friedrich) and Lord Acton sent regular reports from Rome to Döllinger in Munich. With the materials thus furnished and certain French newspapers, Dr. Döllinger composed the Quirinus Letters which he sent regularly to the *Allgemeine*, using a go-between and never revealing his identity to the editor of the liberal sheet.

2

Joseph A. Blenke, presumably the priest of that name, of Covington, Ky., is mentioned in the *Scientific American* (No. 14) as the patentee of a new device for illuminating crosses on church steeples. Such illumination is seldom provided, because the incandescent lamps easily and frequently burn out and the expense of hiring a "Steeple Jack" to replace them, far outweighs the artistic benefits derived from such illumination. Father Blenke has provided a simple means of gaining access to the lamps, by mounting them, with plenty of wire for free play, on leather belts—one each for the vertical and the horizontal arms of the cross—which can be easily reached and drawn down through a door near the base. The lamps are enclosed in a glass case having the shape of a cross; the glass is preferably ground or frosted, so as to diffuse the light more evenly.

2

Professor Lounsbury's discussion of the "Standard of Pronunciation" in English, in the current *Harper's*, demonstrates the absurdity of taking any English dictionary as an infallible guide. "The truth is, that the pronunciation of every dictionary expresses the preferences and prejudices of the particular person or persons who have been concerned in its compilation." The dictionary is of value as a practical assistant, but there is no obligation of unquestioning obedience to the decisions of any one of them when they conflict, or even of all when they agree. They can record no final standard of correctness, simply because the language is in such a constant state of change that none exists.





